



HOLINESS TO THE LORD

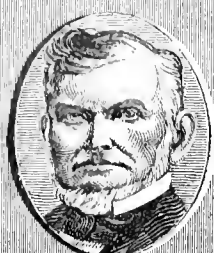
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THE UNIVERSITY OF MICHIGAN, ANN ARBOR.

No other eastern educational institution perhaps is more interesting to Utah people than the University of Michigan.

attending this institution today than any other school outside of our Territory.

The University of Michigan is a great and grand institution. Many able men and scholars concede that it is second



MAIN HALL—UNIVERSITY OF MICHIGAN.

And thus it should be, for more of Utah's sons and daughters have received instruction here than in any other eastern college, and more of them are

to no institution in our land. It is without the age and wealth of some others, but it has students and teachers, and it is students and teachers, not age and

wealth, that make a great university. As one of our leading statesmen said not long ago, "Ann Arbor has the students and Harvard the millionaires." Some of the brightest and most powerful intellects of our age have labored in this university, and when I mention such names as Prescott Vaughan, Adams, Carhart, Cooley Freer, Carrow, Dewey, Griffin, Hinsdale and Mechem, you are convinced that many master minds are here today.

The university comprises the Department of Literature, Science and the Arts, the Department of Medicine and Surgery, the Department of Law, the School of Pharmacy, the Homeopathic Medical College and the College of Dental Surgery. Each department has its special faculty.

In the Department of Literature, Science and the Arts different lines of study lead to the degrees of Bachelor of Arts, Bachelor of Philosophy, Bachelor of Science Bachelor of Letters, the corresponding masters' degrees, and the degrees of Doctor of Philosophy, Doctor of Science, Doctor of Letters, Civil Engineer, Mechanical Engineer, Mining Engineer, and Electrical Engineer. The Degree of Bachelor of Science is given for the course in general science, and for the courses in engineering, in chemistry and in biology.

In the professional schools degrees are given as follows: In the Department of Medicine and Surgery, the degree of Doctor of Medicine; in the Department of Law, the degree of Bachelor of Laws and Master of Laws; in the School of Pharmacy, the degrees of Pharmaceutical Chemist, and Master of Pharmacy; in the Homeopathic Medical College, the degree of Doctor of Medicine; in the College of Dental Surgery, the degree of Doctor of Dental Surgery.

Students in any department of the university may enter the classes in any other, upon obtaining permission from the faculties of the respective departments.

You see at once that all the work cannot be done in one building, nor is it done in two or three, for many buildings are necessary. A great deal of room is required. The campus covers forty acres in the south-eastern part of the city, and on this forty acres there are nineteen buildings. North-east of the campus the University owns a large piece of ground. On this the three observatory buildings are located. A little farther north, it has another piece of ground on which the two new hospitals have recently been built. In addition there is the athletic field a few blocks south of the main university buildings. It contains about twenty acres.

This institution has had an unparalleled growth. In 1852 it had but fifty-seven students, and nine officers of instruction with an annual expense of \$12,000. Today it has nearly 3,000 students, almost 200 officers of instruction, and an annual expense of more than \$200,000. There are students here from every state and Territory in the union, and also from Germany, China, England, Japan, New Brunswick, Bulgaria, Hawaiian Islands, Province of Quebec, Baden, Barbadoes, Bermuda Islands, Costa Rico, Italy, Manitoba, Porto Rico, Scotland, South Africa, and Sweden.

This rapid growth is due to the broad policy on which the institution has been conducted. Justly the University of Michigan is what Sir Charles Dilke some years ago called it, "the most Democratic Institution in the world." Says Calvin Thomas, "In many of the steps promising greater breadth and freedom, other colleges have followed

the lead taken by Michigan. It was the first university to abolish the marking system, to make attendance on chapel services optional, and to dispense with full classical preparation for the scientific courses." Less than twenty years ago there was not a great college in the country that gave its degrees to women. Michigan was brave enough to pass beyond the traditions of

regarded as the poor man's friend, and has filled its halls with a class of earnest students with a definite purpose in view. Our land is the richer today in the possession of many able men and women whose training is due to this wise policy. By adopting the system of "credits" the university discarded the plan of making *time* a qualification for obtaining a degree. When a stu-



THE LIBRARY BUILDING.

New England and of Old England, and wise enough and great enough to throw her wide doors open to their farthest and take the women in.

The nominal rates of tuition, and the opportunity of living in a community where economy is fashionable, are special inducements the university offers to indigent students. The low rate of expenses has caused this institution to be

regarded as the poor man's friend, and has filled its halls with a class of earnest students with a definite purpose in view. Under the credit system the faculty recommend for graduation students who have secured enough *hours of credit*. An hour of credit is given for the satisfactory completion of work equivalent to one exercise a week one semester. Lectures and recitations are

usually one hour in length, but in laboratory work, drawing, and other practical exercises, a longer attendance is required in order to secure an hour of credit.

The "Elective System," adopted by the university, allows students to spend a great deal of their time on the subjects which they need the most. So many hours of work are prescribed, usually about half of the number required for graduation, then from all the courses offered in the university numbering nearly five hundred, the student is required to choose and complete enough to secure in all, the hours of credit required for graduating. The result of this system has been to stimulate students to more continuous industry and greater interest in their work. Though under this system a student could get through in less than the four years, usually he spends his full time in collegiate studies, getting as much done as possible. Nearly every student does something more in the four years, than he would have done if the courses had been cut and dried and fitted to him, without volition on his part. An earnest attention to study for three years, enables him to enter upon courses of individual research, and of general reading in his fourth year, and this conduces much to broad and liberal culture. Says Calvin Thomas "the students of Ann Arbor are no longer looked upon as children that need to be looked after, but as free citizens engaged in a *bona fide* pursuit of knowledge."

The libraries, of which there are four, the General Library, the Medical Library, the Law Library, and the Library of the College of Dental Surgery, are the only places where students do any studying on the campus. The other buildings are used for recitations and labora-

tory work exclusively. During a recitation none are present but the professor, and those taking the subject, unless there happen to be some visitors. The General Library, shown in the illustration, is situated near the center of the campus. The building is somewhat unique in general plan and arrangement, and has proved itself admirably adapted to the needs of the students. The semi-circular part is a reading room. It contains desks and revolving chairs for more than two hundred students. The reading room filled with students who are poring over their various subjects, in almost perfect silence, is indeed a grand sight. The desk where books are obtained, is some distance from the reading room proper, so that asking for books occasions no annoyance, and the attendants, tiptoeing after them, disturb no one. The University subscribes for some two hundred current magazines. To this as well as to all the books in the library, the students have free access. An elaborate card catalogue of authors and subjects is easily accessible to every reader. The catalogue gives certain numbers which enable the attendants to find the desired book.

Opposite the reading room is a fire proof stack for about 100,000 volumes. As a special feature this building contains "seminary rooms," where students engaged in courses of individual research, may have beside them original documents and books of reference, and can have ready access to the materials in the library. The side rooms are occupied by the librarians and attendants. The building has justly been called "a model in library architecture." The Art Gallery is in the upper part of the building. It contains many casts in full size and in reduction, and some of

the most valuable ancient statues and busts, also many engravings and photographic views, illustrating especially the architectural and sculptural remains of ancient Italy and Greece. Around the Art Gallery, is the Whispering Gallery, one of the best in the world, but "it is no place to exchange secrets."

R. R. Lyman.

[TO BE CONTINUED.]

DON'T ASK FAVORS.

If you want to be happy, never ask a favor. Give as many as you can, and if any are freely offered, it is not necessary to be too proud to take them; but never ask for or stand waiting for any. To be refused is a woeful stab to one's pride. It is even worse to have a favor granted hesitatingly. We suppose that out of a hundred who petition for the least thing—if it be even an hour of time—ninety-nine wish, with burning cheeks and aching hearts, they had not done so. Don't ask favors of your nearest friends. Do everything for yourself, until you drop, and then if any one picks you up, let it be because of his free choice, not from any groan you uttered. But while you can stand be a soldier. Eat your own crust rather than feast on another's dainty meals; drink cold water rather than another's wine. The world is full of people asking favors, and people tired of granting them. Love of tenderness should never be put aside when its full hands are stretched toward you; but so few love, so few are tender, that a favor asked is apt to be a cruel millstone around your neck, even if you gain the thing you want by the asking. As you cast your bread on the water, and it returns, so will the favors you ask, if unwillingly granted, come back to you when you least expect or desire.

TOPICS OF THE TIMES.

Fearful Waste for Drinking and Reading.

ONE cannot go into any part of the country these days without hearing about "hard times;" one can scarcely attend a meeting where the grim subject is not mentioned in some way or other, and it makes up a good part not only of men's daily conversation one with another, but also of their daily reading in the newspapers. It is an all-prevailing theme, and almost everybody is affected by it. One effect of this is that people look more closely into their outlay; having no money to waste, they want to make every dollar go as far as possible, and for the time-being they seem resolved that none shall be spared for things which can be just as well omitted. A series of figures as to the cost of some of the fluids we as a nation pour down our throats during a year may therefore prove interesting; also some startling statements as to the amounts wasted on useless, frivolous, vicious literature that is as truly calculated to debase the mind of its users as is the other item certain to injure the bodies. The sum of these two items of foolish and worse than wasteful outlay is so enormous that it can scarcely be realized; it is quite large enough to satisfy every cry for food in all the land and to furnish every inhabitant, old or young, male or female, with a new suit of clothes or a gown.

It is found by actual calculation that during the year 1893, the inhabitants of the United States spent for those drinks which are called stimulating, including tea and coffee—and all of which are declared by the Lord in His own word to be "not good for man"—the vast sum of twelve hundred millions of dollars, or about eighteen dollars apiece for every

man, woman and child in the Republic. The liquor bill alone foots up to over a thousand millions of dollars; for there is enough spirits, wine and beer consumed to give each inhabitant—children and all—a little over eighteen gallons; while of tea and coffee, the same method of calculation would give as each person's share ten and a half gallons (or one and a quarter pounds of the leaf) of the former, and fourteen gallons (or seven pounds of the roasted bean) of the latter. As a further evidence of the immensity of the liquor traffic in our country it may be stated that the government last year had an income from this one source of nearly a hundred and forty millions of dollars; and that the revenue from this business alone, paid nearly one-third of the whole expense of maintaining the United States government.

So much for the cost of the vile stuff that people put down their throats in defiance of sense, economy, health, morals and the word of God—stuff that is poison to a healthy body. Now a paragraph upon the other element referred to, vile literature—which is poison to a healthy mind.

The people of the United States are great readers of newspapers. In no other country probably is there so large a proportion of subscribers to or purchasers of the daily or weekly paper. This is a trait that is by no means to be condemned; it is evidence of progressiveness, energy, intelligence. But in their reading of newspapers the Americans are unfortunately addicted to that class which is called sensational—papers that deal prominently and if possible pictorially with scandal and crime. Of newspapers which may fairly be counted in this class there are more printed every day than there are books in cloth bind-

ings in a whole year. This is a bold statement, but true; yet the object of our present criticism is not merely the sensational newspaper; much may be said in defense of that. But what of the "dime novel" and its successors—the blood-and-thunder detective story, the illustrated journal of crime? Is there a single person who will deny that this sort of reading is evil, injurious and even a producer of crime? And yet a careful writer in a late magazine computes that the sale of this soul-debasing stuff reaches in this country more than sixty millions of copies per year, that is about five copies for every family in the country, or almost a copy apiece for each man, woman and child in the land. Then there are the so-called "libraries," where stories are turned out in paper covers and cheap form at the rate of about fifteen millions of copies per year. By way of comparison, let it be recalled that according to the last census there are between eight and nine million Sunday school children in the country, and an average attendance of half that number; so that while the Sunday school gets one chance at the salvation of the child, the dime novel and its kindred abominations get at least three chances at his destruction. As a nation we pay annually for papers one hundred millions of dollars—a sum exceeding the annual output of all our gold and silver: how much of it goes for the dime novel and the like, each reader of the JUVENILE will be probably interested in estimating for himself.

We have named two items of vast expenditure where the product purchased is worse than useless, it is positively injurious. Does not the study of these statements throw some light on the causes of "hard times?" Does it not also explain the increase of crime and

desperation in the world? Does it not move the Latter-day Saints to gratitude that they have been gathered out from the midst of such conditions and have received the light which should guard them against these pitfalls for their own feet and those of their children?

The Editor.

TURKEY AND ITS PEOPLE.

Selamlık.

ALL visitors are, of course, expected to visit Selamlık, which interpreted means greeting: that is every Friday the Sultan visits one or the other of the two mosques Hamidie or Beshiktash. All prominent tourists and some not so prominent, but the friends of those who are provided with passes, are then admitted to a building placed just outside of the palace, inclosing and directly facing the route the Sultan passes in going to prayer. This building is for the express purpose of allowing spectators and visitors to the court to enjoy the rare scene of beholding so many officials and soldiers, as well as civilians gathered to greet his majesty.

Exactly at noon the bugle is sounded, and the news heralded that his majesty is coming. The marshal of the day then announces which mosque his royal highness will visit, and in accordance therewith, the troops are dispersed. Hamidie is close to Yyldys Palace, and in fact is the mosque of the palace. The khodja has already mounted the minaret, and as he sees the Sultan leave the gate of the palace, he begins his chant, calling the faithful to prayer.

Everything will now be in order as well as Turkey can afford, for the Turks are truly proud of their ruler and capital; for all they consider their government a great burden and very corrupt,

and degenerated from days of yore. There will be several regiments of infantry and cavalry present to serve first as a body guard of honor, and next for review after devotion. One or two of their best music corps will be in attendance, making the two or three hours spent very interesting and at times extremely amusing. Directly in front of the mosque, and between the gates of the inclosure and the entrance of the mosque, all the officers of state and military, form two files facing each other, and just far enough apart to permit his majesty to conveniently pass between, in his carriage. They all salute and cheer the ruler, and often faint cheers can be heard from the crowd on the outside, who are now stretching their necks an extra inch or two to catch a glimpse of his majesty.

The Sultan is usually accompanied by some one or other of the leading generals, such as Osman. Pasha, or another. The Sultan very pleasantly greets his men, and is altogether a pleasant looking man. He is dark complected and of medium height, wears the red plain fez, and has nothing of the fierce look of his forefathers. He generally dresses plainly, and has the appearance of a cultivated and refined gentleman. He speaks French fluently, and reads the foreign news as other learned men. He was educated in Paris.

Should the orders be to go to Beshiktash, a distance of about a mile from Yyldys Palace and close to Dalma Bakchey Palace on the Bosphorus, the whole road leading there will be lined with squads of soldiers, and civilians will have a better chance to see the Defender of the Faith. Otherwise, the order of the day is the same. This distance, however, gives beggars and

petitioners a better show. Anyone having a grievance, real or fancied, will try to break through the files and follow up the carriage to gain, if possible, the attention of the Sultan, and get him to receive the petition.

The queen is sometimes in attendance riding in a fine carriage, the horses of which are led by eunuchs dressed in native style. She also is besieged with lady petitioners, these are very persistent and are not to be discouraged. Men will not touch them, and if they are in any manner prevented from doing as they please, they kick up one of the worst of rackets, and the police and everyone else leave them alone.

The writer remembers one such circumstance at a visit to Selamlık. An Arabian lady felt herself imposed upon in some way. She cried and screamed and when the police tried to pacify her she began to undress herself, and became quite frantic. The police, however, found a colored eunuch whom he persuaded to undertake to pacify her. He rode up to her, began to quiet her down, and took to dressing her up, regulating her head gear, and the woman seemed to relish it, appearing much like a child whose feelings have been disturbed, but finding someone who will sympathize with it, and in whom it can confide, will gracefully and child-like submit. So with the Arabian lady, she gave the eunuch all the chance he wanted to fix her up, but at times the disturbed emotions of her inner soul would burst forth.

After prayer the soldiers pass by the Sultan, who is seated in some convenient but safe place, while he reviews the troops, the band at the same time dispensing the best of music.

After review the Sultan receives cards of the visitors in attendance, and if there

be any distinguished visitors present, he either gives them audience or sends his special salam. Once after Selamlık the Sultan took a short drive into the country, he himself handling the lines. This incident created a good deal of surprise. It was unusual and unlooked for, hence it caused a good deal of newspaper comment.

Such an out as this is pleasant, and affords a good opportunity to study the people and their habits, there being always something new to be seen and learned.

Friis.

BE COURTEOUS.

THERE are a thousand little courtesies and salutations and compliments of life, but it would be well if there were still more of them. Bluntness does not mean honesty, and a recognition of whatever is good in men does not mean insincerity. It would be promotive of happiness if every time men descended in the morning they would look for that which is comely and praiseworthy, and single it out, and tell it to their wives. Oh, if men would only court after they are married as they do before, what joy there would be! What praise there would be distributed among the community! But the faults of men are generally first thought of, and are condemned. There are a multitude of little, imperfect, irregular things in human conduct; and a man says: "I am not one of those who go around and flatter folks; I tell them what I think of them if they have faults I hit them strong." But it is not necessary to be hard and repellant and unsympathetic in order to be honest. There is good as well as evil in men, and it is surely as worthy of recognition.

. . . THE . . .

Juvenile Instructor

GEORGE Q. CANNON, EDITOR

SALT LAKE CITY, MAY 1, 1894.

EDITORIAL THOUGHTS.

"The Times are Out of Joint."

THE Lord "moves in a mysterious way His wonders to perform." His profoundest purposes He accomplishes by methods seemingly the simplest. His miraculous words prove in their fulfillment that only plain, natural means have been employed. Poor, finite man is sometimes appalled at the bigness of the divine behests, and in his feeble way he argues that they are difficult, if not impossible. Yet step by step the infinite plan goes on, circumstances make easy its progress, conditions contribute to its completion. And after fulfillment has come, to the eyes and satisfaction of every one concerned, men wonder why it should have seemed so difficult, and why at any step of its progress there should have been anything that could be deemed marvelous. So perfectly does the Great Master control all the creations and conditions, that nothing occurs in vain in the divine economy, and no trial or conquest to which mortals are subjected but has its lesson, its warning, its reward.

Now, one great obstacle in the way of successfully proclaiming the Gospel has been the selfishness of the human family. In the world a man seldom regarded it as any part of his calling to be of service to others. The almost universal rule has been, "every one for himself, and perdition take the hindmost." Not only was there indifference on the part of one as to how his fel-

low-men should come out in the struggle for life, but the one was frequently willing to climb upon and over the others, whom he thus crowded back cruelly into perpetual despair. What men call individualism has been cultivated and encouraged into a great but deformed growth until it has become an apology for the gravest wrongs, a weapon with which the strong have acquired power over the weak, and with which they keep the latter now in pitiful subjection.

All this is essentially condemned by the principles of the Gospel. The Captain of our salvation led a life of sacrifice and of love for others during all His ministry, and in His death He became the Savior of mankind. His true followers in any age have cultivated the same spirit. No trial was too severe, no hardship too great, no sacrifice, not even life itself was too precious, if but the result would be of benefit to mankind, would help some struggling soul upward and forward, would win the assurance of divine approval. This has been far more characteristic of the true worshipers of God in every age of the world than any name they might give themselves or be given, or any race or blood of which they might be born. It is characteristic of those who have grown old in the service as well as of the youngest converts. Whether upon Mount Zion or in other parts of the earth, they have the instincts of "saviors." By their fruits they are known, and they have "passed from death unto life," because they "love one another."

It is with uncommon interest, therefore, that the Saints in these days watch the progress of the trying, eventful times through which the world is now passing. Probably at no previous time

was the spirit of selfishness of which we have spoken so rampant and riotous among the sons of men; and surely at no previous time were those to whom the exercise of this spirit had brought seeming gains, in such danger from the desperation of the victim class. There are always extremists—unscrupulous on the one side, destructive on the other. Of those it is not necessary now to speak. But in the present industrial distress and stagnation of business a new and heavy burden has fallen upon those who are unaccustomed to its conditions and who are least able to bear it. These are the usually self-supporting workers, the men who have not had to ask charity, who have been industrious, willing to work, and able, when employment could be had, to maintain themselves and their families. Suddenly, and without any seeming fault of theirs, they are out of a situation, which also means to be out of money and, in some parts, out of bread. Begging is odious to them, and they will not steal; yet they must perforce be classed by the haughty rich along with the professional idler, the tramp, the element that wants something for nothing, and, because this is not forthcoming, threatens the overthrow of society and the tearing down of governments. More intelligent than these, the honest but unfortunate wage-earner feels more keenly the disgrace he is thus subjected to. Is it any wonder that he at length becomes desperate, and that in military array he and his fellows join in a march—they hardly know whither and still less know wherefore—in the hope that some relief may be secured?

This is the feature of the present situation that is the most ominous. To meet it, there are and have been many splendid exhibitions of charity; but

these are only temporary, and are at best but an expedient. Whence is the real cure to come? Is there a statesman or an economist living who can solve the problem?

As Latter-day Saints we believe all these things to be in fulfillment of the divine plan, in conformity with the predictions of inspired men, and designed to work out the redemption of mankind and of the earth which we inhabit. The way is being paved, sometimes slowly, sometimes violently, for the establishment of new systems of society and for that order wherein man's efforts will be directed not solely at building up himself, but toward the prosperity, welfare and comfort to all. The Saints themselves have been slow to see and embrace the perfection of a plan that has been revealed, and that will be adopted sooner or later. Perhaps such lessons as are being presented before our eyes during these troublous time will enable us to think more favorably of the plan referred to, and cause us to embrace it with greater readiness. Perhaps also the chastenings that are coming upon mankind will make men's hearts responsive to other thoughts than selfishness, and open the way for the preaching of the Gospel with great success and power. In any event the part the Saints have to play in the future of this earth is most important. It behooves them all, especially the young, who will be the actors, to watch closely the workings of the divine program and fit themselves for the responsible share they will have in it.

Numerical Strength of the Church.

WE are requested to give information as to how many members there are in the Church of Jesus Christ of Latter-day Saints.

It is difficult to answer this with entire accuracy; but from the best information, there are two hundred and fifty thousand who are in full fellowship in the Church in these mountains.

But this is scarcely a fair way of estimating the number of people who are believers in the doctrines of the Church, and who pass as Mormons and hold themselves as such. As we have said, there are probably a quarter of a million communicants—that is, members who can meet and, being in fellowship, can partake of the sacrament; but there are very many thousands who are what would be called non-communicants, who remain in the various lands where the Gospel has been preached, and are scattered all over the Pacific slope and in the Mississippi valley and elsewhere, who have lost their standing through carelessness or indifference, or other causes, yet who believe the doctrines of the Church, and if asked, would say that they were Mormons. Such are to be met with in surprising numbers. How numerous they are it is difficult to estimate.

THE ARTICLES OF FAITH.

(Lectures by Elder James E. Talmage, before the Church University Theology Class, Salt Lake City.)

SUNDAY, JAN. 28, 1894.

5. *We believe that a man must be called of God, "by prophecy and by the laying on of hands by those who are in authority, to preach the Gospel and administer in the ordinances thereof.*

AUTHORITY FROM GOD.

It is no less agreeable to the dictates of human reason than it is conformable to the plan of perfect organization which characterizes the Church of Christ, that all who minister in the ordinances of the Gospel should be called and

commissioned for their sacred duties by the authority of heaven. The scriptures sustain this view most thoroughly; they present to us a vast array of men whose divine callings are specially attested, and whose mighty works declare a power greater than that of man. On the other hand, not an instance is set down in holy writ of anyone taking to himself the authority to officiate in sacred ordinances and being acknowledged of the Lord in such administration.

SCRIPTURAL INSTANCES OF MEN BEING CALLED OF GOD.—Consider the case of Noah, who "found grace in the eyes of the Lord"* in the midst of a wicked world. Unto him the Lord spake, announcing His anger toward the corrupt inhabitants of earth, and the divine intention concerning the deluge, and instructed him in the manner of building and stocking the ark. That Noah declared the word of God unto his perverse contemporaries is shown in Peter's declaration of Christ's mission in the spirit world, that the Savior preached to those who had been disobedient during the period of God's long suffering in the days of Noah, and who had in consequence endured the deprivations of the prison house in the long interval.† Surely none can question the divine source of Noah's authority, nor the justice of the retributive punishment following the willful rejection of his teachings, for his words were the words of God.

So also with Abraham, the father of the faithful; the Lord called him‡ and made covenant with him for all the generations of his seed; and Isaac§ was

* Gen. vi, 8.

† I. Peter iii, 19-20.

‡ Gen. xii. Pearl of Great Price.

§ Gen. xxvi, 2 5.

similarly distinguished; likewise Jacob,* to whom as he rested upon his pillow of stones in the desert, the Lord appeared. Unto Moses† came the voice of God amidst the fierceness of fire, calling and commissioning the man to go into Egypt, and deliver therefrom the people whose cries had come up with such effect before the throne of heaven. In this great work, Aaron‡ was called to assist his brother; and later, Aaron and his sons§ were chosen by divine direction from the midst of the children of Israel to minister in the priest's office. When Moses|| saw that his days were numbered, he solicited the Lord to appoint a successor in his holy station, and by special command Joshua, the son of Nun, was so selected. Samuel, who became so great a prophet in Israel, commissioned to consecrate, command and rebuke kings, to direct armies, and to serve as the oracle of God unto the people, was chosen while yet a boy, and called by the voice of the Lord.¶ And such was the power that followed this call, that all Israel from Dan to Beersheba knew that Samuel was established a prophet of the Lord.** Time fails to permit the mention of the many other men of might who received their power from God, whose histories portray the honor with which the Lord regards His chosen vessels. Think of the heavenly vision by which Isaiah was called and directed in the duties of his prophetic office;†† of Jeremiah; to whom the word of the

Lord came in the days of Josiah;* of the priest Ezekiel, who first received the divine message in the land of the Chaldeans,† and subsequently on other occasions; of Hosea,‡ and all the rest of the prophets to Zechariah§ and Malachi.||

The apostles of the Lord were called in the days of His ministry in the flesh by His own voice; and surely though the Savior walked and talked, lived and died as a man, none can question His authority, vindicated as it is by the mighty works of the atonement wrought through pain, and the anguish of death, and by the authoritative declaration of the Father at the time of Christ's baptism. Peter and Andrew his brother were called while casting their nets into the sea, with the instruction, "Follow me, and I will make you fishers of men;¶" and soon after, James and John the sons of Zebedee were similarly called. So with all of the chosen twelve who ministered with the Master; and unto the eleven who had remained faithful He appeared after His resurrection, giving them special commissions for the work of the kingdom.** Christ specifically declares that He had chosen His apostles, and that He ordained them in their exalted stations.†† In the period immediately following that of Christ's earthly mission, the ministers of the Gospel were all designated and set apart by unquestionable authority. Even Saul of Tarsus, afterward Paul the apostle, who was con-

* Gen. xxviii, 10-15.

† Ex. iii. 2-10.

‡ Exo. iv, 14-16, 27.

§ Exo. xxviii, 1.

|| Numb. xxvii, 15-23.

¶ I. Sam. iii, 4-14.

** Verse 20.

†† Isa. i, 1; ii, 1; vi, 8-9.

* Jer. i, 2, 10.

† Ezek. i, 3.

‡ Hos. i, 1.

§ Zech. i, 1.

|| Mal. i, 1.

¶ Matt iv, 19-20.

** Matt. xxviii, 19-20. Mark xvi, 15.

†† John xv, 16; vi, 70.

verted with marvelous signs and wondrous manifestations,* had to be formally commissioned for the labor which the Lord desired him to perform; and we are told that the Holy Ghost spoke to the prophets and teachers of the Church at Antioch, while they fasted before the Lord, saying, "Separate me Barnabas and Saul for the work whereunto I have called them."†

THE ORDINATION OF MAN TO THE MINISTRY, as sanctioned by scriptural precedent, and established by direct revelation of God's will, is to be effected through the gift of prophecy, and by the imposition of hands by those who are in authority. By prophecy is meant the right to receive, and the power to interpret, manifestations of the divine will. That the laying on of hands is sanctioned as part of the ceremony is seen in several of the instances already quoted; nevertheless the scriptures record numerous ordinations to the offices of the priesthood, with no specific statement concerning the laying on of hands, or indeed any other details of the ceremony. Such instances do not warrant the conclusion that the laying on of hands was not actually performed; and indeed, in the light of modern revelation it is clear that the imposition of hands was a usual accompaniment of ordination, as it was also a part of the ceremony of confirming blessings,‡ and of bestowing the Holy Ghost.§ Thus the priesthood descended from Adam to Noah, under the hands of the fathers;|| Enos was ordained by the hand of Adam; and the same was true of Mahalaleel, Jared, Enoch and Methuselah. Lamech was

ordained under the hand of Seth; Noah received his authority from the hand of Methuselah. And so may the priesthood easily be traced, bestowed as the spirit of prophecy directed by the hand of one upon another, till the time of Moses.* Melchisedek who bestowed this authority upon Abraham received his own through the direct lineage of his fathers, from Noah. Esaias, a contemporary of Abraham, received his ordination under the hand of God. Through the hand of Esaias, the authority passed to Gad, thence by the same means to Jeremy, Elihu, Caleb, and Jethro, the priest of Midian, under whose hand Moses was ordained. Joshua the son of Nun was set apart as directed of God, through the imposition of Moses' hands.†

In the days of the apostles, circumstances rendered it expedient to appoint special officers in the Church to care for the poor, and attend to the distribution of supplies; these were selected with care, and were set apart through prayer and the laying on of hands.‡ Timothy was so ordained, as witness the admonitions given him by Paul: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery,"§ and again, "Stir up the gift of God which is in thee by the putting on of my hands."|| The Lord has bound Himself by solemn covenant to acknowledge the acts of His authorized servants. Unto whomsoever the Elders give promise after baptism the Holy Ghost will come.¶ Whatever the

* Doc. and Cov. lxxxiv, 6-14.

† Numb. xxvii, 18. Deut. xxxiv, 9.

‡ Acts vi, 1-6.

§ I. Tim. iv, 14.

|| II. Tim. i, 6.

¶ Acts ii, 38 III. Nephi xi, 35; xii, 2. Doc. and Cov. lxxxiv, 64.

* Acts ix.

† Acts xiii, 1-2.

‡ Gen. xlviii, 14-19. Compare II. Kings v, 11 Matt. viii, 15. Mark vi, 5; xvi, 15-18. Acts v, 12.

§ See Lecture on "The gift of the Holy Ghost."

|| Doc. and Cov. cvii, 40-52.

priesthood shall bind or loose on earth, is to be similarly bound and loosed in heaven;* the sick upon whom the Elders lay their hands, are to recover;† and many other wonders are to follow them that believe. And so jealous is the Lord of the power to officiate in His name, that at the judgment all who have aided or persecuted His servants, are to be rewarded or punished as if they had done those things unto Christ Himself.‡

UNAUTHORIZED MINISTRATIONS in priestly functions are not alone invalid, they are indeed grievously sinful. In His dealings with mankind, God has ever recognized and honored the priesthood established by His direction; and has never countenanced any unauthorized assumption of authority.

A terrible lesson is taught in the case of Korah and his associates in their rebellion against the authority of the priesthood; in that they falsely professed the right to minister in the priest's office. The Lord promptly visited them for their sins, causing the ground to cleave asunder, and to swallow them up with all their belongings.§

And think of the affliction that fell on Miriam, the sister of Moses, a prophetess among the people.|| She with Aaron railed against Moses, and they said, "Hath the Lord indeed spoken only by Moses? hath He not spoken also by us? and the Lord heard it."¶ He came at once to a cloud and stood in the door of the tabernacle; denouncing their presumption, and magnifying

the authority of his chosen oracle, Moses. When the cloud passed from the tabernacle, Miriam was seen to be leprous, white as snow; and according to the law she was shut out from the camp of Israel. However, through the earnest entreaties of Moses the Lord healed the woman, and she was subsequently permitted to return to the assembly.

Consider the fate of Uzza, the Israelite who met sudden death through the anger of God because he put forth his hand to steady the ark of the covenant lest it fall,* and this in spite of the law that none but the priests touch its sacred accompaniments; we read that not even the appointed bearers of the vessel were allowed to touch its holy parts on pain of death.†

Think also of Saul the king of Israel, who had been called from the farm to be made a mighty monarch favored of God. When the Philistines were marshalled against Israel in Michmash, Saul waited for Samuel,‡ under whose hand he had received his kingly anointing.§ and to whom he had looked in the days of his humility for guidance; he asked that the prophet come and offer sacrifices to the Lord in behalf of the people. But, growing impatient, Saul prepared the burnt offerings himself, forgetting that though he occupied the throne, wore the crown, and bore the sceptre, these insignia of kingly power gave him no right to officiate even as a door-keeper in the house of God; and for this and other instances of his unrighteous presumption, he was rejected of God and another was chosen in his place.

A striking instance of divine jealousy

* Matt. xvi, 19. Doc. and Cov. i, 8; exxviii, 8-11.

† Mark xvi, 15-18.

‡ Matt xxv, 31-46; xviii, 4-6. Doc. and Cov. lxxv, 22; lxxxiv, 88-90.

§ Numbers xvi.

|| Exo. xv, 21.

¶ Numb. xii.

* I. Chron. xiii, 10.

† Numb. iv, 15.

‡ I Sam. xiii, 5-14.

§ I Sam. x.

concerning holy functions is shown in the terrible experience of Uzziah, king of Judah. He was placed upon the throne when but sixteen years old, and as long as he sought the Lord he was greatly prospered, so that his name became a terror unto his enemies. But he allowed pride to grow in his heart, and indulged the delusion that in his kingship he indeed was supreme; he entered into the temple and essayed to burn incense on the altar. Shocked at his blasphemous action, Azariah the chief priest of the temple, and fourscore priests with him, forbade the king, saying: "It appertaineth not unto thee Uzziah to burn incense unto the Lord, but to the priests, the sons of Aaron that are consecrated to burn incense; go out of the sanctuary, for thou hast trespassed." At this rebuke and condemnation from his subjects, even though they were priests of the living God, the king became angry, but immediately the dread scourge of leprosy fell upon him; the signs of the horrible disease appeared in his forehead; and being now a physically unclean creature his presence tended the more to defile the holy place; so Azariah and his associate priests thrust the king out from the temple, and he, a smitten thing, fled from the house of God never again to enter its sacred precincts. Concerning the rest of his punishment we read, "And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the Lord."*

A forcible illustration of the futility of false ceremonies, or of the mere form of sacred ordinances when the authority is absent, is shown in the New Testament record of the seven sons of Sceva.

These in common with others had seen, and had marveled at the miraculous power exhibited by Paul, whom the Lord so blessed in his apostleship, that by touching handkerchiefs or aprons sent of him the sick were healed, and even evil spirits were cast out. Sceva's sons, who are reckoned by the sacred chronicler among the exorcists, and the vagabond Jews, sought also to expel an evil spirit: "We adjure you by Jesus whom Paul preacheth" said they; but the evil spirit derided them for their lack of authority saying, "Jesus I know, and Paul I know, but who are you?" Then the afflicted person in whom the evil spirit dwelt leaped upon them, and overcame them, so that when they escaped from that house they were naked and wounded.*

TEACHERS TRUE AND FALSE.—None but those who are duly authorized to teach can be regarded as true expounders, of the word. The remarks of Paul concerning the high priests are alike applicable to every office of the priesthood: "No man taketh this honor to himself, but he that is called of God as was Aaron."† And Aaron, as we have already seen, was called through Moses, unto whom the Lord revealed His will in the matter. This authority to act in the name of the Lord is given only to those who are chosen of God; it is not to be had for the asking; it is not to be bought with gold. We read of Simon, the sorcerer, who coveted the power possessed by the apostles; he offered these ministers of Christ money, saying, "Give me also this power that on whomsoever I lay my hands he may receive the Holy Ghost." But Peter answered him with righteous indignation, "Thy money perish with thee, be-

* II. Chron. xxvi.

• Acts xix, 13-17.

† Heb. v, 4

cause thou hast thought that the gift of God may be purchased with money; thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God."* It was known to the apostles of old that men would seek to arrogate unto themselves the right to officiate in things divine; thus becoming servants of Satan. In addressing a conference of the elders at Ephesus, Paul prophesied of these ill events, and warned the shepherds of the flock to look well to their charge.† In an epistle to Timothy, the apostle reiterates this prophecy; encouraging to diligence in preaching the word, he declares, "For the time will come when they (the people) will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables."‡ Peter's declarations on the same subject are no less plain. Addressing himself to the saints of his time, he refers to the false prophets of old, and adds: "There shall be false teachers among you, who privily shall bring in damnable heresies; even denying the Lord that bought them * * * And many shall follow their pernicious ways, by reason of whom the truth shall be evil spoken of."§

DIVINE AUTHORITY IN THE PRESENT DISPENSATION.—The Latter-day Saints claim to possess authority to administer in the name of God, and that this right has been conferred in this day under the hands of those who held the same power in previous dispensations. That the authority of the holy priesthood was taken from the earth as the apostles of

old were slain, and that it would of necessity have to be restored from heaven before the Church could be re-established may be proved by scripture. On the 5th day of May, 1829, while Joseph Smith and Oliver Cowdery were engaged in earnest prayer for instruction concerning baptism for the remission of sins, mention of which they had found in the plates from which they were then engaged in translating the Book of Mormon, a messenger from heaven descended in a cloud of light; he announced himself as John, called of old the Baptist, and said he acted under the direction of Peter, James and John, who held the keys of the higher priesthood. The messenger laid his hands upon the two young men and ordained them to authority, saying, "Upon you my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins: and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."* A short time after this event, Peter, James and John appeared to Joseph and Oliver, and ordained the two to the higher or Melchisedek priesthood, bestowing upon them the keys of the apostleship which these heavenly messengers had held and exercised in the previous Gospel dispensation. This order of priesthood holds authority over all the offices in the Church, and includes power to administer in spiritual things;† consequently all the authorities and powers necessary to the establishment of the Church were by this visitation restored

* Acts viii, 18-24.

† Acts xx, 28-30.

‡ II. Tim. iv, 2-4.

§ II. Peter ii, 1-3.

* Pearl of Great Price. Doc. and Cov. xiii.

† Doc. and Cov. evii.

to earth. No one is authorized to officiate in any of the ordinances of the Church of Jesus Christ of Latter-day Saints unless he has been ordained to that calling by those holding the power; thus, no man receives the priesthood except under the hand of one who held that power himself; that one must have obtained it from others previously commissioned; and so every holder of the priesthood today can trace his authority to the hands of Joseph the Prophet, who, as already stated, received his ordination under the hands of heavenly messengers clothed with power divine.

FOREORDINATION.—In a wonderful interview with Abraham, the Lord revealed unto his vision many things ordinarily withheld from mortal eyes. Said the patriarch: "Now the Lord had shewn unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and He stood in the midst of them, and He said, 'These will I make my rulers;' for He stood among those that were spirits, and He saw that they were good; and He said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born."* This is one of the many scriptural proofs that the spirits of mankind existed prior to their earthly probation: a condition in which these intelligences lived and exercised their free agency before assuming bodily tabernacles. Surely then the natures, dispositions and tendencies of men are known to the Father of their spirits, even before they are born; and He needs not to wait till they develop and prove their capacities on earth before they are appointed to special labors

in the fulfillment of divine purposes. Evidence is abundant that Christ was chosen and ordained to be the Redeemer of the world, even from the beginning. We read of His foremost position amongst the sons of God in offering Himself as a sacrifice to carry into effect the will of the Father. He it was "Who verily was foreordained before the foundation of the world."* It is plainly evident that some persons have been specially appointed to certain work, and ordained to the powers necessary for its accomplishment before they came in the flesh; this is true alike of persons and peoples. We read of Saul as the "called,"† the "elect," the "chosen." The children of Israel who followed Moses and Joshua in the wilderness were known unto the Lord before the name of Israel was bestowed on Jacob. Just before ascending Mount Nebo, there to die, Moses sang praises unto God, in the ears of the congregation; and he said "Remember the days of old, the years of many generations * * * when the Most High divided to the nations their inheritance, when he separated the sons of Adam, He set the bounds of the people, according to the number of the children of Israel."‡ Surely this signifies that God's children were known unto Him, as to name and number, while yet in the spirit.

§ GOD'S FOREKNOWLEDGE concerning the natures and capacities of His children enables Him to see the end of their earthly career even from the beginning. § Many people have been led to regard this foreknowledge of God as a kind of

* I. Peter i, 20.

† Deut. vii, 6. Psa. xxxiii, 12; lxxxix, 3. Matt. xii, 18. Luke xviii, 7. Col. iii, 12. I. Peter i, 2. Rev. xvii, 14. Alma xiii, 3-7. Mormon vii, 31. Doc. and Cov. xxxiii, 6; lxxxiv, 34.

‡ Deut. xxxii, 7, 8.

§ Acts xv, 18.

* Pearl of Great Price; Book of Abraham.

predestination whereby souls are assigned to glory or condemnation, even before their birth in the flesh, and independently of any merits or demerits of their own. This heretical doctrine seeks to rob Deity of every trait of mercy, of justice, and of pure love; it makes our Father appear capricious and selfish, directing and creating all things for His own glory alone; caring nought for the consequent suffering of the victims of His injustice. How dreadful, how inconsistent is such an idea of God! It leads to the absurd conclusion that the mere knowledge of coming events must act as a determinative influence in bringing about those things.

PRE-EXISTENCE.—The facts already presented concerning foreordination furnish proof that the spirits of mankind passed through a stage of existence prior to the earthly probation. This pre-existent period is oft-times spoken of as the stage of our "primeval childhood" or "first estate." That these spirits existed as organized intelligences and exercised their free agency during that primeval stage is clear from the declaration of the Lord to Abraham: "And they who keep their first estate shall be added upon, and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads forever and ever."* And this pre-existent condition is not characteristic of human souls alone; all things of earth have a spiritual being, of which the temporal structure forms but the counterpart. In referring to the scenes of the creation, Moses heard the divine declaration: "These are the generations of the

heaven and the earth when they were created, in the day that I the Lord God made the heaven and the earth, and every plant of the earth before it was in the earth, and every herb of the field before it grew. For I the Lord God created all things of which I have spoken, spiritually before they were naturally upon the face of the earth."*

No chance is possible therefore in the number or extent of the works of God. The population of the earth is fixed according to the number of spirits appointed to take tabernacles of flesh upon this sphere; when these have all come forth in the order and time decreed of God, then, and not till then, will the end come.

POACHING IN BOHEMIA.

CHAPTER VII.

What the Fire Demons Saw.

THERE were three and thirty goblins rioting in the flames of Vesta Mathieu's open coal fire one February night. Three and thirty by actual count, clad in coats and breeches of scarlet and gold, with funny little cocked hats on their heads. They danced and capered over the big blocks of coal within the grate, sending a radiant glow out into the room, and occasionally looked up to catch the approving glance of their young mistress, who sat alone, brooding over the hearth. Her beautiful dark hair, uncoiled, lay about her in shining masses, and her luminous eyes were bent on the glowing fire.

There came a soft rap on the door, and the goblins suspended their antics to watch a small figure glide across the room and sink into a low camp chair before the fireplace.

* Pearl of Great Price; Book of Abraham.

* Pearl of Great Price; Visions of Moses.

"Pho! Only that little snip of a New York girl," announced one of the goblins.

Under cover of the semi-darkness, the two girls began a confidential chat.

"I wish you would tell me something of your experience in making your way," the visitor had urged.

"I don't know that there is much to tell. My art, in a crude form, was a part of my life, as far back as I can remember. I was always scrawling. How troubled mother used to be at the pencil marks I left on walls and window sills!"

She laughed, a low, musical laugh.

"Then it is as I thought. Genius is inborn, not inbred. It is no use trying to be anything, unless you feel the call within you," said Janet dejectedly. "I think I am 'blue' tonight, and need the stimulus of some brave example. Tell me, did you have much of a struggle before you met with success?"

Vesta Mathieu's lace grew very sober.

"I do not think that I have met with any very notable success yet, but there was a time, in the beginning, when it was a hard struggle," she replied. "We were so poor. My father died when I was a child, and my mother has always been an invalid. Yes, we have had hard times. I never peddled matches from door to door, like the little girls who come here, but I have done things quite as unsuited to a child. We never thought my rough sketching contained any meaning or promise. One horrible winter I sorted tobacco in a cigar factory. I tried to work in the 'pickle factories' in the fruit season, but cut my fingers so dreadfully that my mother would not let me go back. There is so little that a young girl can do here. Have you ever been inside a woolen mill?"

"I was once in the office of a big factory, but I have never been among the operatives."

"I have," said Vesta briefly. "Here in San Francisco it is simply a chamber of horrors for innocent girls. Depraved women and Chinamen work side by side with young girls. Their ribald jokes and actions are terrible. I used to put tufts of wool in my ears, and keep my eyes bent on my work, that I might neither be seen or hear them. Yes, we had hard times; such bitter, hard times. My dear mother could not have proper food, and in spite of the wretched shifts we made to live cheaply, bills were always accumulating faster than we could meet them. Many times I have cried myself to sleep in mother's arms, or waked in the night to find myself sobbing in my dreams."

A tall goblin, who had been intently listening, drew from his pocket a scarlet handkerchief, with which he wiped his eyes, then flaunted it in the air reassuringly.

"How dreadful it must have been. If it had been only yourself alone—but to have your mother dependent on your exertions must have been so discouraging."

"Discouraging to have my mother dependent upon me?" repeated the girl resentfully. "I don't know what I should have done, if it hadn't been for my mother. You don't know what a help she has been to me. Her very weakness has been an inspiration. There is nothing so strengthening as warm, human love. Do you think I would have had courage to toil on for myself alone? Wherever we have been, and we have lived in pinched quarters beside which this is simply palatial, mother has kept it homelike and cheery. I assure you that housework and art, or any such

ideal occupation, do not go well together. One cannot serve two such exacting and conflicting masters. Concentrate upon the homelier duties and your lofty conceptions take flight. Have you visited Miss Twitcham's rooms?"

"Not yet."

"You should. They are homely on the subject. But where did I leave off? One winter I was folding in a bindery. There was a lull in the work, and I took up a pencil and began to scrawl over some blank sheets. A customer who happened in, looked over my shoulder in passing. He talked a little with me, and carried off the sheet with him. A few days later I received an invitation to enter the School of Design. I thought I could not; we needed my wages. But they arranged so that I could work for a portion of the day and evening in the bindery. In ten months I was able to make crayon portraits that paid our way, and it has been a steady growth since."

"You do not say a word about that beautiful picture you placed in the Exhibition before you left the school. The one that made such a sensation," said Janet, feeling defrauded by this omission.

"No. Because I have always had a suspicion that a fictitious value was attached to it on account of its being the work of one of the pupils, and of a young girl at that. I shall never be satisfied that I can do anything worth while, until I put a picture somewhere under a man's name, and hear the world speak well of it."

"You spell your name oddly," mused Janet. "There is a man in New York who spells his name the same way."

"My uncle Daniel lives in New York City."

"What! Daniel Mathieu, the banker, whose house on Murray Hill is one of the finest in the city?" exclaimed Miss Duncan. "Do you mean that he is really your own uncle? Why, he belongs to one of the most distinguished families in the State. There are no more aristocratic people in the city. I cannot understand it at all: he so wealthy, and you struggling here. Wouldn't he help you? Is it possible he is so close, so cruel!"

"Not at all," interrupted the young artist, coolly. "We could not be almoners on the bounty of anyone."

She spoke as if pride of independence and self-maintenance were the most natural things in the world.

Her friend's face wore a troubled look. She gazed steadily into the glowing coals, but she did not observe the young goblin who climbed on the top bar of the grate and, doffing his hat, nodded mockingly to her.

"That accounts," she said. "We have wondered over it. That accounts——"

"Don't say it accounts for anything," interrupted Vesta. "Don't talk doctrines of heredity to me. They belong to an ignorant past. We see them contradicted every day. Do you know that Miss Twitcham, at whose slovenly ways and careless expressions, and lack of delicacy we are so often shocked, is first cousin to an English peer, representative of one of the oldest families in Great Britain? Our fellow lodger across the way, who displays such taste in his surroundings, who is a gentleman to his finger tips, whose every instinct is refined and true, is the son of a poor New Hampshire farmer, and his ancestors, for generations, have followed the plough. My mother—and did you ever see a daintier, truer lady? was of most humble birth. My father—was a gentle-

man; but he was a drunkard, and led a worthless, dissolute life."

The girl's voice choked, and her form shook, under the force of strong emotion. "He struck her—"pointing to the adjoining room—"that frail, delicate woman, his tender, loving wife; my dear mother: and I saw him. He died in a hospital, the most terrible death. They called it congestion of the brain, but it was delirium tremens. Yet his family considered that he had made an unequal marriage, and have always looked down upon my mother. Do you wonder that we could not accept help from them?"

The fire was smouldering now, and all the goblins were hidden away.

"Do you ever make plans for the future?" asked Janet timidly, after a long silence.

"Yes, indeed. The most ambitious and extravagant ones: regular castles in Spain. I want to study abroad. It may be, as the growlers say, that American artists can attain full development at home, but I confess to the same feeling that the others have. There are mysteries of technique and color, as well as a certain sentiment, that can only be acquired in a true art atmosphere such as our country does not yet afford. I want to climb up higher: to do something that will live after me."

She stirred the fire vigorously, and the little goblins came out of the nooks and crannies where they had hidden away, and danced merrily about.

"How beautiful it is to have such aims and purposes in life!" said her visitor, thoughtfully. "There is something ennobling in the very idea. It must be that which gives such a character-stamp to most of the faces around us."

The girl artist looked puzzled.

'I supposed all people were so, at

least all intelligent, enlightened people. Of course there are butterflies in the world, but I don't suppose they are capable of anything different. I don't know much about that kind of people. My own acquaintance has been almost exclusively confined to the workers."

Then Janet voiced the inquiry that had been trembling on her lips ever since she entered the room.

"But, going about among so many strange people, so many men, how did you bear their insults?"

"Insults? I never received an insult in my life," replied the young artist in surprise.

"I have. A gentleman—no, he is not that—insulted me today. He was a lawyer on Sansome street. I had heard of him even before I came here, as a man of fine mind, brilliant in his profession. I went to his office to see if I could obtain some copying. He invited me into his private office, and was very polite at first. But he said—oh, it is too miserable," the girl broke off. "I cannot tell you what he said. They have been too free with me before, but I have scorned to notice it. But this was different. I did not dream anyone could be so low. Vesta, I picked up a book and threw it at him. Then I ran away."

There was a long silence. Vesta Mathieu looked gravely into the fire, but did not speak. Janet Duncan writhed under the recollection of the indignity she had suffered, and sat shading her face with one hand. The most curious and enterprising of the goblins climbed to the topmost pinnacle of a huge lump of coal over which he had been racing, and peering out at the two girls, reported to his fellow elves that two big drops of water rolled from the visitor's eyes.

At the mention of the detested element, the other goblins cut wilder capers than ever in the crackling flames, gamboling about so madly that they a'most lost the next link of the conversation, when the New York girl said dreamily:

"If you were old, or plain-looking, I could understand it. But you are so much handsomer than I."

"Hush! Our girl is going to say something worth hearing. I can see it in her eyes," said the tall goblin, whose interest in human affairs had caused him to keep one of his sparkling orbs directed upon the two girls the while he sported with his comrades.

Vesta did not observe the compliment.

"Will you let me tell you what I think, and promise not to be offended with me?" she gently asked. Then, after a moment's thoughtful pause, she proceeded.

"I have noticed all along, that when you talk about work, it is with a fine lady sort of manner, as if it were only a matter of idle amusement to you. I know you do not mean it. I am sure you are perfectly unconscious of it. It is only your cheerful little way of tossing aside your cares and worries, the brave and happy spirit that so endears you to your friends. But I presume it is the same way when you apply for employment. It might seem to strangers like—affectation. When life is full of serious purpose, and its meaning is written in the face, it invests the humblest woman with a dignity which is impregnable."

"Oh, Vesta Mathieu, why do you spare me so? Why don't you say outright that they see just what a shallow, worthless girl I am. Ah, there is where it hurts. To think that anyone should fail in respect to me."

"Why, my dear, my dear," cried Vesta, deeply moved at the sight of the young girl's emotion. "I did not think you cared so much."

It was long before she could be soothed into quiet. When she spoke again there was a piteous appeal in her voice.

"But what shall I do? You have seen more of the world, this world, than I have. I never guessed it would be so hard to make one's way. I really must do something at once. You do not know how imperative it is."

"Think over everything you can do. Isn't there anything you can make available?"

"I have thought it all over, time and time again. The trouble is, there isn't anything I can do, thoroughly and well. I haven't a talent in the world, unless it is for making button-holes."

The young artist knit her forehead and scowled reflectively. A hapless goblin, imagining that her gaze was directed upon him, hid behind the grate, and saucily darted forth a succession of fiery gleams.

"I'll tell you something you might do, until you find something better. Make button-holes. There are ever so many of these large shirt-making establishments, where they give out shirts to be finished. I have heard that the price is shamefully low, but it might be a help for a while."

"What! Be a common seamstress?" groaned the girl.

"There is never degradation in honest labor, well performed. It is a great deal more honorable to make a good buttonhole than to paint a poor picture, or to be tolerated as an incapable instructor, merely because of the kindness or sympathy of others," rejoined her friend with dignity.

"Hurrah for our girl, our girl, our girl! Hurrah!" shouted all the goblins in chorus.

"Your fire seems to make a great crackling and snapping tonight," said Janet Duncan, smilingly.

She had many new ideas to ponder, and wished to turn the conversation into a lighter vein before going.

"Yes," said Vesta soberly. "My fire goblins make a great noise when they are at work."

"Your fire goblins?"

"Don't you see them leaping and frolicking all through the flames?" rejoined the girl fantastically. "Ah! That poor fellow, who mounted the large chunk, ready to cleave it with his tiny spear of flame, has lost his balance, and tumbled headlong into the ashes."

She reached for the tongs, and, lifting what seemed to the other merely a bit of flaming coal that had fallen on the hearth, replaced it in the grate.

"Poor little fellow!" she said regretfully. "He will have to sport around all the rest of the evening, with a lame leg and a gray patch on his bright jacket."

Flora Haines Loughhead.

[TO BE CONTINUED.]

SUNDAY SCHOOL CONFERENCE.

THE annual Sunday school conference of the Church of Jesus Christ of Latter-day Saints was held in the large Tabernacle, Sunday evening, April 8, 1894, at 7 p.m. Present: Gen. Supt. George Q. Cannon, Assistants George Goddard and John Morgan; all the members of the Sunday School Union Board; President Joseph F. Smith, Elders Brigham Young and Geo. Teasdale, and the largest gathering of Sunday school workers ever assembled in these valleys. It was estimated that nearly 13,000 were present.

The meeting was called together by Asst. Gen. Supt. George Goddard. The Tabernacle and Juvenile Choirs, under the able management of Prof. Evan Stephens, furnished the music for the occasion and sang: "From Afar, Gracious Lord."

Prayer by Elder George H. Brimhall.

Choir sang, "Hard Times, Come Again no More."

Elder John M. Whitaker, the general secretary, called the roll of Stakes, showing thirty-four out of thirty-six represented. Also read the totals of annual statistical and financial reports for 1893, which is herewith published in full, and presented the general Sunday school authorities, as follows, who were unanimously sustained by the vote of the conference:

George Q. Cannon, general superintendent of Sunday schools in all the world.

George Goddard, first assistant general superintendent of Sunday schools in all the world.

John Morgan, second assistant general superintendent of Sunday schools in all the world.

As members of the Deseret Sunday School Union Board: George Q. Cannon, George Goddard, John Morgan, George Reynolds, Abraham H. Cannon, Thomas C. Griggs, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant and John C. Cutler.

As general secretary, John M. Whitaker.

As general treasurer, Geo. Reynolds.

Elder George Goddard was grateful to his Heavenly Father to live to see the Sunday school cause grow to be of such magnitude — representing nearly one-third of the entire population of the Church, nearly 84,000 being engaged

therein. With the growth in numbers each year there has also been a corresponding growth intellectually and systematically in the presentation of the truths of the Gospel. Grading has marked a new era in this work, and will be followed by results which time alone can measure. The annual "nickle day" on the first Sunday in September of each year, with one or two exceptions has been nobly responded to, and has enabled the General Board to publish works for free distribution to the schools.

Elder Goddard paid a high tribute to the faithful workers in this great cause, and closed by invoking the blessings of heaven upon them and the Sunday school work.

Elder George Reynolds said that in view of the rapid growth of the Sunday school cause, the First Presidency of the Church have felt impressed to announce Annual Sunday School Conferences in each Stake of Zion, having for their purpose the better understanding and closer relations of the general officers and general advancement of the Sunday school cause.

Elder Reynolds read following portions of the circular which had been sent to each Stake Supt. and President:

"The instructions given by the First Presidency that in future an annual Sunday school conference shall be held in each stake of Zion, impels us to offer a few suggestions for your consideration.

"Saturday and Sunday should be used, as those days will not interfere with the attendance of the children at their day schools, which would be the case if the conferences were held on the Sunday and Monday. But where Sunday and Monday are used the program arranged for Saturday should be rendered Monday. The following suggested programs

outline our ideas of their general conduct and the work that should be done thereat:

"SUGGESTED PROGRAM FOR TWO DAYS CONFERENCE.

"First day, 10 a.m. — Officers' and teachers' meeting.

2 p.m.—Review of their classes by prominent teachers of the stake and their methods of teaching them. Reports.

"Second day, 10 a.m.—General meeting of members, with instructions from visiting brethren. Reports.

"2 p.m. — General instructions and reports. Presentation of General and Stake Sunday school authorities. Administration of the sacrament.

"7 p.m. — (Services to be arranged during the preceding meetings).

"The dates decided upon for the convening of these conferences will be published, for general information, in the same manner as are those of the quarterly Stake conferences; and we suggest that the superintendent of each Sunday school call a meeting of its teachers and officers about two weeks before the time appointed for the conference of its Stake and at that meeting:

"First—Decide which of the officers and teachers shall attend the conference. As many as possible should go.

"Second—Arrange for the conduct of the school with those officers and teachers that remain so that as little change as possible is made from the regular program, and as little interference occurs in the regular studies. Where the usual order of studies is impracticable, a miscellaneous program is suggested.

"Third—Prepare report of the condition of the school so that the superintendent may be able to answer the questions of the members of the general board of the Union who may be present at the con-

ference. Among the questions that every superintendent should be prepared to answer are:

"How many children of Latter-day Saint parentage are there in your ward or district, under the age of eighteen.

"How many of these are enrolled in your Sunday school?

"What is their average attendance?

"What is the average attendance of officers and teachers?

"Have you any attendants at the Sunday school normal course, held in connection with the B. Y. Academy?

"Do you use the Sunday school visiting book?

"Stake secretaries should be prepared to take minutes of the meetings of these conferences.

"Every Sunday school should continue its sessions, as usual, on the date of the Annual Sunday school conference, except those situated in the town or settlement where the conference is held. But the children should be encouraged to attend from those outside places where the distance or other causes do not render it impracticable or undesirable.

"A program of singing exercises should be prepared of songs, etc., well known in the various schools of the Stake, and a leader be chosen by the Stake superintendency for the entire congregation. If the Stake is fortunate enough to have several leaders of ability, one may lead at the first meeting, another at the second, and so on, so that each school may feel that it is remembered and duly honored. In all cases a thorough understanding should be had of what is to be sung (which should invariably be from the Church publications) and the various schools be given time to practice.

"Your brethren in the Gospel,

"GEORGE Q. CANNON,

"GEORGE GODDARD,

"JOHN MORGAN."

A MISSION TO SOUTHERN CALIFORNIA.

(CONTINUED FROM PAGE 239.)

Here I insert affidavits of Joseph A. Kelting, an old personal acquaintance of the Prophet Joseph, which is positive proof that celestial marriage, including plurality of wives, was introduced by the Prophet Joseph in his life-time. Also affidavit of Gideon Carter, who was a follower of Lyman Wight into Texas just after the death of the Prophet Joseph. He tells how plurality of wives was practiced by Wight and his followers under authority from the Prophet Joseph. These affidavits are obtained as additional testimony to overthrow the false statements of the Josephites and others, that plural marriage was introduced by President Brigham Young:

STATEMENT OF JOSEPH A. KELTING.

For some time previous to the death of Joseph Smith, the Mormon Prophet, I lived at Nauvoo, Hancock County, Illinois. I acted for some years as agent for Bishop George Miller, and was also a deputy sheriff in Hancock County. I heard rumors to the effect that Joseph Smith was practising polygamy; the matter frequently being repeated, especially by William and Wilson Law, and the Higbees. Calling at the house of the Prophet one day, early in the spring of 1844, on some business or other, not now remembered, the Prophet invited me into a room upstairs in his house called the Mansion. After we entered the room he locked the door, and then asked me if I had heard the rumors connecting him with polygamy. I told him I had. He then began a defense of the doctrine by referring to the Old Testament. I told him I did not want to hear that, as I could read it for myself. He claimed to be a Prophet; I believed him to be a Prophet, and I wanted to know what he had to say about it. He expressed some doubts as to how I might receive it, and wanted to know what stand I would take if I should not believe what

he had to say about it. I then pledged him my word that whether I believed his revelation or not I would not betray him. He then informed me that he had received a revelation from God, which taught the correctness of the doctrine of a plurality of wives, and commanding him to obey it. He acknowledged to having married several wives. I told him that was all right. He said he would like a further pledge from me that I would not betray him. I asked him if he wanted me to accept the principle by marrying a plural wife. He answered yes. A short time after this I married two wives in that order of marriage.

On the occasion of Alexander H. Smith, son of the Prophet, visiting me in this country some few years ago, I related to him the above circumstances.

I also know that previous to the death of the Prophet Joseph Smith there was a movement on foot looking to the removal of the Church from Illinois to the west. Joseph Smith was the one who took lead in that matter, and called upon certain brethren to go on an exploring expedition to seek a suitable location for the Church, and I was among the number selected to go.

JOSEPH A. KELTING.

State of California, }
County of San Bernardino. } s. s.

Subscribed and sworn to before me, a Notary Public, this 1st day of March, A. D. 1894.

D. JOHNSON,

Notary Public in and for San
[SEAL] Bernardino County, State
of California.

STATEMENT OF GIDEON CARTER.

I am Gideon Carter, son of Gideon H. Carter, named in one of the revelations of the Book of Covenants, and who was killed at Crooked River Battle, between the Mormons and a mob, in the State of Missouri, in 1838. I was born in the State of Vermont, in the town of Rutland, Rutland County, August 9th, 1831. I was thirteen years of age at the

time Joseph Smith, the Mormon Prophet, was killed, an event I distinctly remember. At the time I was living in the family of Orange Lysander Wight, the son of Lyman Wight, one of the Twelve Apostles in the Mormon Church. Orange L. Wight had married my sister, Matilda Carter, about a year before the killing of Joseph Smith, and I made my home with them. In the fall of 1844 there was some disagreement between Brigham Young and Lyman Wight, and the latter removed to *Prairie La Crosse*, at the mouth of Black River. Among others who went with him from Nauvoo was his son, Orange L. Wight; and as I was in his family, I went too. At *Prairie La Crosse* Lyman Wight and his followers made preparations to go to Texas to find a location for a settlement. Before Joseph Smith's death Lyman Wight had been appointed with others to go in search of a new location for the Church.

Question by B. H. Roberts: Then, according to Lyman Wight's representations to his followers, it was understood before the death of Joseph Smith that the Church would move from Nauvoo westward?

Answer: Yes, sir. Lyman Wight always represented that he had been appointed by Joseph Smith, as others were, to go and look for a location where the Saints could go and live in peace; for such was the opposition arising in Nauvoo that the Prophet was convinced that the Church would have to leave Illinois. Lyman Wight, with Bishop George Miller, was appointed to go to the south-west, near the borders of Mexico, in the region of the Cordillera Mountains, and look for a location for the Church. At *Prairie La Crosse* preparations were made for the journey, and in the spring of 1845 the journey began. There was about one hundred and fifty all told in the company. We lived on the plan of having all things in common, and in this manner traveled to Texas, settling near Austin, the present capital. From thence we moved into Gillespie County, about one hundred miles west of Austin, where the company stayed about four years.

From thence we removed to Burnett County, north of Austin, where we remained two years; and then removed to Bandera, where in 1854 the main company broke up. Two years later Lyman Wight started for Missouri, but died en route. Am not certain either of the time or place of his death.

Question by B. H. Roberts: Did Lyman Wight teach and practice plural marriage?

Answer: He did. I remember that while he and his company were stopping at *Prairie La Crosse* in the fall and winter of 1844-45 Lyman Wight's son, Orange L. Wight, who was the husband of my sister Matilda, married a plural wife, a young lady to whom he had been engaged before marrying my sister, but with whom he had broken through some misunderstanding. I understood that Lyman Wight performed the ceremony. En route for Texas one Joel Miles married a plural wife; and Lyman Wight himself before we arrived in Texas also married a plural wife; and I remember distinctly that while living in Texas he had three wives, and I think he had four.

Question by B. H. Roberts: Mr. Carter, did Lyman Wight say that Joseph Smith taught plural marriage, and did he practice it by virtue of the Prophet Joseph Smith having introduced it?

Answer: He did. He said that he saw and heard read the revelation establishing plural marriage before Joseph Smith's death. I have heard Lyman Wight relate many times how Joseph Smith announced the revelation to his brother Hyrum. Hyrum did not at first receive it with favor. His whole nature revolted against it. He said to Joseph that if he attempted to introduce the practice of that doctrine as a tenet of the Church it would break up the Church and cost him his life. "Well," Joseph replied, "it is a commandment from God, Brother Hyrum, and if you don't believe it, if you will ask the Lord He will make it known to you." The matter caused Hyrum much distress and anguish of heart, he well nigh sweat blood over it, so repugnant was it to his feelings, and such his dread of

seeing it introduced into the Church; but he inquired of God, according to Wight's statement, and he received from the Lord the same revelation that Joseph had, that it was a true doctrine, and a commandment from God.

That revelation was made known to some of the Twelve before Joseph Smith's death; and after it was read in one of the counsel meetings with some of the Twelve, Joseph bore testimony that it was of God, and that it was a principle wherein there was wisdom, truth and virtue, and capable of bringing great good to the world; but owing to the sinfulness of men, and their weakness, it would damn more than it would save. This is the explanation that Lyman Wight gave for the existence of polygamy in that branch of the Church over which he held a jurisdiction; the explanation given to the younger members of his following who found no warrant for the practice in the Book of Mormon or in the Doctrine and Covenants.

Lyman Wight also said that Joseph Smith had given him authority to perform these plural marriage ceremonies in connection with other ceremonies in the Church. Mr. Wight, to meet the inquiries of some of his followers, in a pamphlet that was gotten out, published what purported to be a copy of the revelation received by Joseph Smith, but in connection with it there were many rules to be observed by those entering into those plural marriage relations which I do not find in the revelation published by the Mormons in Utah. There were things in that revelation that caused some dissatisfaction, and the pamphlets were withdrawn from circulation, and soon afterwards the practice of plural marriage in what may be called his branch of the Church was discontinued. Mr. Wight gave as a reason for this step the prejudice of the world against it, and said the people were not pure enough to live up to that order of marriage. After this there were no more plural marriages among his followers, though those who already had entered into that order maintained the wives they had taken.

Question by B. H. Roberts: Did Orange L. Wight marry your sister Rozilla as his third wife?

Answer: He did, in Gillespie County, Texas, in 1849.

Question by B. H. Roberts: What relation do you sustain to the Mormon Church in Utah, Mr. Carter?

Answer: No relation whatever. I am not a member of the Church.

GIDEON CARTER.

State of California, }
San Bernardino County, } s. s.

Subscribed and sworn to before me this 27th day of February, A. D. 1894.

J. C. CHRISTY,

Notary Public in and for the

[SEAL] State of California.
County of San Bernardino.

SUCCESSFUL TEACHING.

"How do you manage to create such an interest in your class?" I asked of a young lady in one of our Sabbath schools not long since, at the close of an exercise. And it was pleasing to see the attention given throughout the entire recitation.

The class was made up of about a dozen boys of from twelve to sixteen years of age and the subject was taken from the Sunday School Leaflet entitled, "The Resurrection of Christ."

Instead, however, of commencing directly with the Leaflet, the teacher made no reference whatever to the subject in hand, but while the roll was being marked by one of the pupils she requested of the class: "Will some one name for us the days of the week?" All hands were up, and a bright little fellow responded, commencing with Monday.

"Which one of these is the first day of the week?" now came the question. Here arose a spirited discussion, those who claimed Sunday for the seventh day

maintaining their position by saying the Lord told Adam to rest on the seventh day and as we rest on Sunday, that must be the seventh day; while those who stood for Saturday, brought forward among other things, the fact that the Jews, not believing in Christ, still observe Saturday as their Sabbath.

Just how it was done in detail, I do not now remember, but the subject was developed point by point most beautifully, the teacher simply putting in a question or an observation here and there to keep up the interest or to give direction to the discussion. Everything was done in order, however, no pupil being permitted to speak, except after holding up the hand and obtaining the recognition of the teacher; and then, when the question needed an answer of any length, he was required to take his position by her side in front of the class.

Several, perhaps five or six, minutes were occupied in this catechisation before the Leaflet was resorted to at all, but when it was taken up every member of the class was impressed with the importance of the subject of the day's lesson.

At my question in regard to how she kept the class interested, the teacher seemed slightly puzzled for a moment, but directly answered:

"Perhaps it is by putting myself in sympathy with my pupils. They are interested because it is my first object to make them so."

"But suppose you had a subject which a class of that grade would be unable to understand."

"I should try to adapt it to their capacity. It seems to me," she went on, "that the subject of today's lesson, 'The Resurrection of Christ' is just such a one, if it were not so adapted. By se-

lecting the ideas suggested in the lesson, which came within their experience, however, I was able to get their attention, and to draw out some information which they will perhaps remember."

My first question was answered quite satisfactorily, I thought, but observed, "I am surprised that you can get those boys to stand up before the class and speak in that way."

"They were a little backward at first, but since I explained the benefits of such practice to them and made reference to the missionary labors they will some day be expected to perform, I have had no trouble about that."

"You wouldn't wish me to infer from your saying it is your first object to interest your class, that you give their pleasure your first attention, would you?" I further inquired as she went forward to her class.

"Yes, certainly," she replied, "in the sense that we receive our greatest pleasure from the apprehending of truth. Perhaps I ought to say, though, that in preparing my lessons and in presenting them, I have this object before me all the time, to give to my pupils a testimony of the truth of the Gospel."

Lycurgus.

THE OLD MAN ELOQUENT.

ONE great secret of Henry Clay's powers as an orator consisted in his ability to draw men's hearts to him. Every eye lighted when he appeared, and friend and foe were borne down before him. It was of no use trying to hate him, or to set up one's will powers in opposition to his charming.

He was defending a man one day, who had been arraigned for murder. "Mr. Clay is going to address the jury," whispered one man to another. "The

villain ought to be hung, but he has got a wife and child, and his old mother is here in court, and that is enough for Clay. He'll have the jury blubbing in half an hour," he added impatiently.

They were heavy, stolid looking men, and appeared as likely to be moved by sensibility as the foundation stones of the court house. But it was not many minutes before the great hulking fellows were sobbing and mopping their faces over the sorrows of the prisoner's family. Even *the Court* blew its nose vigorously over the case of the old woman whose desolateness was depicted with so much pathos, and the audience generally sobbed in concert, though all the sensible ones knew well enough they were "sold." Of course, the "poor prisoner" was acquitted, and allowed to plague his family for another term of years.

Mr. Clay was present one day at a fair, which he was called to address.

"I wonder if nobody in Kentucky can make a speech but him," said a lady petulantly. "I am sure I didn't want to hear him. My husband is a Democrat."

There were probably many others of like mind in the crowd, but Mr. Clay proceeded, and spoke with such a mingled air of gallantry and drollery, with touches of pathos at times, that all were carried away with him. His compliments to the ladies on their particular exhibits, his high praise of home manufacture, generally, and the displays at that fair in particular, made many hearts flutter with pride and pleasure.

Said the Democrat's wife to her friend: "There is no use trying to not like him because he is a Whig, is there Jane? I suppose John won't like it, but I am going to give him my blankets!"

LIFE is too short to be spent in folly.

Our Little Folks.

INTELLIGENCE OF A PIG.

THE intelligence of the pig is illustrated by a story preserved by the Rev. J. G. Wood. The story is told by a sailor, who described the peculiar friendship of a pig and dog that were allowed on shipboard. The sailor says:

"The dog you see, sir, had got a kennel for himself; the pig had nothing of the sort. We did not think he needed one; but he had notions of his own upon that matter. Why should Toby be better housed than he? Well, sir, he had somehow got it into his head that possession is nine points of the law; and, though Toby tried to show him the rights of the question, he was so pig-headed that he either would not or could not understand. So every night it would be 'catch-as-catch-can.' If the dog got in first, he showed his teeth, and the other had to lie under the boat, or on the softest plank he could find; if the pig was found in possession, the dog could not turn him out, but looked out for his revenge next time.

"One evening—it had been blowing hard all day, and I had just ordered close-reefed topsails, for the gale was increasing, and there was a good deal of sea running, and it was coming on to be wet—the pig was slipping and tumbling about the decks, for the ship lay over so much with the breeze that he could not keep his hoofs. At last he thought he would secure his berth for the night, though it wanted a good bit of dusk. But lo! Toby had been of the same mind, and there he was safely housed. 'Umph! umph!' says piggy, as he turned and looked up to the sky

to windward; but Toby did not offer to move. Presently he trudges off to the lee-scuppers, where the tin plate was lying from which they ate their cold potatoes. Pig takes up the plate in his mouth, and carries it to a part of the deck where the dog could see it, but some way from the kennel, then, turning his tail toward the dog, he begins to act as if he was eating out of the plate, making it rattle, and munching with his mouth pretty loud.

"'What!' thinks Toby, 'has piggy got victuals there?' and he pricked up his ears, and looked toward the place, whining a little. 'Champ, champ!' goes the pig, taking not the least notice of the dog; and down goes his mouth to the plate again. Toby couldn't stand that any longer; victuals, and he not there! Out he runs, and comes up in front of the pig, with his mouth watering, and pushes his cold nose into the empty plate. Like a shot, the pig turned tail, and was snug in the kennel before Toby knew whether there was any meat or not in the plate."

HEALED BY FAITH.

IN one of California's large cities, there are at the present time several families of Latter-day Saints, some of whom try very hard to live close to the commandments of God. They never fail to thank the Lord every day for the many blessings they receive from Him. Nor do they hesitate to ask for such blessings as they need.

On one occasion a few months ago, one of those good sisters who has two sons, one of whom has never joined the Church, and who has a son about six years old, had occasion to be thankful.

Her little grandson, whom we will call Eugene, was taken quite ill and

was very feverish. His father grew very anxious, and telephoned for a doctor to come as soon as he could. One reason for his anxiety was because his wife and one little son had died a short time before and left him with only little Eugene, who had lived with his dear, good grandma ever since the death of his mamma.

It so happened that there were two missionaries from Utah laboring in and around that city at the time that Eugene was taken sick, and his grandma having great faith in the word of the Lord wherein He said, "If any are sick among you let them call for the Elders of the Church, and they shall anoint them with oil and pray over them, and the prayer of faith shall heal the sick." So she sent at once for the two humble missionaries to come and administer to Eugene.

They went at once to her home and found only her and Eugene in at the time. The father had stepped out for a short time to attend to some business in his store.

Sister C—— asked her little grandson if he would like to have these good men pray to the Lord and ask Him to bless him and make him well. He replied that he would. They therefore knelt down and prayed to the Lord to acknowledge their labors in what they were about to do, and then they anointed him with oil and prayed over him. Just as soon as they took their hands from his head, he said, "I am well now."

Just then his papa returned and was much surprised to see Eugene up and dressed, and talking as gaily as ever.

In a few moments the doctor came in and asked to see the sick child. And they pointed to Eugene.

The doctor looked at him and exam-

ined his pulse, and said, "There is nothing the matter with him. You must have been excited."

They did not tell him what had been done before he came in. So he went away thinking that he had been called for nothing.

Eugene thinks those Elders are the best men he ever saw, and his kind grandma is careful to teach him all she can about the Gospel and how the Lord blesses all who obey it. She hopes in a few years that he will be baptized into the Church.

Whenever any of our young readers are taken sick we hope they will do as the Lord directs and have the servants of God anoint them with oil and pray over them for their restoration to health.

Jady Sea.

YOUNG FOLKS' STORIES.

A Sensible Horse.

ABOUT the year 1880 my parents were paying a visit to my uncle, then living in South Hooper. Between ten and eleven o'clock one night, when all had retired except father and uncle, who were seated in the kitchen, heavy footsteps were heard around the house. They opened the door, and there stood a horse, with its head close to the door. A sound like a small stream of water was heard trickling upon the door step. A lighted lamp was taken to the door to see what was the matter. Then uncle discovered that the horse belonged to one of his neighbors, and that its neck was very badly cut and the blood was flowing in streams upon the step. The horse was taken to its owner, who with his family had retired for the night, but was called up. Upon investigation it was found that the horse had been run by some dogs into a barb-wire

fence that the owner had erected around his premises that day.

The most singular part of my story is this: It was late at night when this accident occurred and all the houses in the neighborhood, with the exception of uncle's were in darkness. The light from uncle's kitchen window could be distinctly seen from the residence of the owner of the horse, a distance of about a mile and a half, and the poor horse, to obtain relief from its suffering, had traveled toward the light, and stood with its head close to the door in order to attract attention. This incident shows another mark of intelligence possessed by that noble animal, the horse.

Wm. C. Hardy, age 15.

BOUNTIFUL, DAVIS CO., UTAH.

An Affectionate Cat.

ONCE when we lived in the city of Ephraim, a neighbor gave me a pretty black and white kitten. After we had had it a year or so and just two or three days before we came to Provo, she had three little white and black kittens. We gave her a box, placed some old rags in it, and put her and her babies out in the coal-shed. The morning before we left for Provo, we sent the cat and her babies over to a neighbor who said she would take care of them. We were surprised about noon the same day to find both mother and babies in their nest. We waited until it was dark, then we took them off again. Next morning we found her in the same box, how she got there we never knew. We took them back once more, and got the lady to lock the door and keep them in until we got off on the train, which she did. I have seen neither cat nor kittens since.

Gladys Jakeman. Age 9 years.

PROVO CITY, UTAH.

Kind Bessie.

ONE of our neighbors has a little dog. Its name is Bessie. She is kind to everybody and everything.

About Christmas time she had the misfortune of losing one of her young pups. It was a very cold night, and it was frozen to death. The dead pup was left unburied, except by the snow during the whole winter. In the spring the mother found the dead puppie uncovered, so she dug a suitable grave and laid it away as nicely as she could; she then covered it over, making as neat a grave as a human being would.

Ada Lowe. Age 13.

FRANKLIN, ONEIDA COUNTY, IDAHO.

Prying Jane.

LITTLE Jane Smith was a very small girl, and never could let anything alone. If there was a parcel anywhere about she was sure to peep in to see what it contained. She never took anything out, but it was a very bad habit to form.

One day her mamma went out shopping, and left a parcel on the table in the sitting-room. She did not know that Jane was in the room. Mrs. Smith had hardly got out of the door before Jane was untying the parcel. When the parcel was opened there was the prettiest dress and hat that could be bought in town. This was indeed a surprise to Jane, and she screamed with delight. Just then her mamma came in and said: "Oh, Jane, why can't you let things alone! I bought those for a surprise on your birthday, but now you have spoiled my pleasure and yours too. I think to punish you I shall not let you have them until you have cured yourself of prying."

I am glad to say after a few weeks Jane earned her dress and hat.

Sarah Rowberry, age 13.

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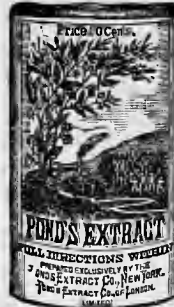
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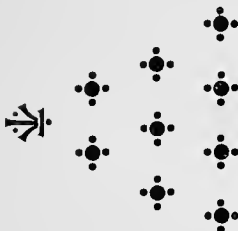
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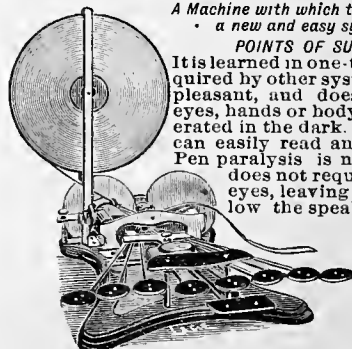
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